A SUMMARY OF Christian Duties

Collected

Out of the common Catechisms and Prayer Books now in Use.

By works a man is justified, and not by faith only, James 2. 24.

Permissu Superiorum.

LONDON,

Printed by *Henry Hills*, Printer to the King's most Excellent Majesty for his Household and Chappel; And are sold at his Printing-house on the Ditch-side in *Black-Fryers*. 1687.

PRAYERS

Before and after

CATECHISM,

With the

PRINCIPAL PARTS OF Christian Doctrin.

The First Part.

Entring the Church.

IN the Name of the Father and of the Son, and of the Holy Ghost. *Amen.*

O Lord, in the multitude of thy mercies, I will enter thy house and adore in thy Holy Temple, and confess to thy Name.

Taking Holy Water.

SPrinkle me, O Lord, with Hyſſop, and I ſhall be cleanſed, waſh me, and I ſhall be whiter than Snow.

To the Holy Euchariſt.

ALL hail true Body, born of the Bleſſed Virgin *Mary*, that truly ſuffered, and was offered on the Croſs for Mankind; whoſe ſide pierced with a Spear, yielded water and blood: Vouchſafe to be received of us in the hour of death. O ſweet, O good Jeſu, Son of the Bleſſed Virgin, I beſeech thee have mercy on me. *Amen.*

Before Catechiſm.

✠

OUr Father which art in Heaven.

1. Hallowed be thy Name.

2. Thy kingdom come.

3. Thy will be done in Earth as it is in Heaven.

4. Give

4. Give us this day our daily bread.

5. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

6. And lead us not into temptation.

7. But deliver us from evil. *Amen.*

1. Hail *Mary* full of Grace, our Lord is with thee.

2. Bleſſed art thou amongſt Women, and Bleſſed is the Fruit of thy Womb, Jeſus.

3. Holy *Mary* Mother of God, pray for us ſinners, now and in the hour of our death. *Amen.*

1. I believe in God, the Father Almighty, Creator of Heaven and Earth.

2. And in Jeſus Chriſt his only Son our Lord.

3. Who was conceived by the Holy Ghoſt, born of the Virgin *Mary*.

4. Suffered under *Pontius Pilate*, was crucified dead and buried.

5. Deſcended into Hell, the third day he aroſe again from the dead.

6. He aſcended into Heaven, ſitteth at the right hand of God the Father Almighty.

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt.

9. The Holy Catholic Church;
The Communion of Saints.

10. Forgiveneſs of ſins.

11. Reſurrection of the body.

12. Life everlaſting. *Amen.*

Veni Creator Spiritus.

I.

Verſ. *SPirit Creator of Mankind,*
Viſit every pious mind,
And ſweetly let thy Grace invade
Such breaſts, O Lord, as thou haſt made.

II.

Reſp. *Thou art the Comforter, whom all,*
Gift of the higheſt God muſt call;
The Living Fountain; fire, and Love,
The Ghoſtly unction from above.

III. Verſ.

III.

Verſ. *Gods ſacred Finger, which imparts*
A ſevenfold Grace to faithful hearts.
Thou art the Fathers promiſe, whence
We Language have and Eloquence.

IV.

Reſp. *Enlighten, Lord, our ſouls, and grant*
That we thy love may never want.
Let not our Vertue ever fail,
But ſtrengthen what in fleſh is frail.

V.

Verſ. *Chaſe far away our mortal foe,*
And thy bleſt peace on us beſtow;
Let thy direction to us ſhine,
That ſin and vice we may decline.

VI.

Reſp *By thee let us the Father know;*
Vouchſafe likewiſe the Son to ſhow;
And lets believe in thee, who doſt
Proceed from both, the Holy Ghoſt.

VII.

Verſ. *Moſt glorious may the Father reign,*
And ſo the Son, who roſe again;

Together with the Paraclite
Through years and ages infinite.
Resp. Amen.

Let us pray.

ILluminate our minds, we beseech thee, O Lord, with the light of thy clearness, that we may see those things that are to be done, and have power to accomplish those things that are rightful, through Christ our Lord. *Amen.*

Here we must attend to the exposition of the Catechism, and dispose our selves thereto, and behave our selves therein, as directed hereafter.

After

After Catechiſm.

✠

Miſerere mei Deus.

I.

Verſ. HAve mercy on me, O God, according to thy great mercy.

II.

Reſp. And according to the multitude of thy tender mercies, blot out my iniquities.

III.

Verſ. Waſh me yet more from my iniquity, and cleanſe me from my ſin.

IV.

Reſp. Becauſe I know my iniquity, and my ſin is always againſt me.

V.

Verſ. To thee only have I ſinned, and have done evil before thee, that thou mayeſt be juſtified in thy Words, and mayeſt overcome when thou art judged.

VI.

Reſp. For behold, I was conceived in iniquities, and in ſins hath my Mother conceived me.

VII.

Verſ. For behold thou haſt loved Truth: the uncertain and hidden things of thy Wiſdom, thou haſt made manifeſt to me.

VIII.

Reſp. Thou ſhalt ſprinkle me with Hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

IX.

Verſ. Thou ſhalt make me to hear joy and gladneſs; and the bones that are humbled, ſhall rejoyce.

X.

Resp. Turn away thy face from my sins, and blot out my iniquities.

XI.

Vers. Create a clean heart in me, O God, and renew a right spirit within my bowels.

XII.

Resp. Cast me not away from thy face, and take not thy Holy Spirit from me.

XIII.

Vers. Restore unto me the joy of thy Salvation: and confirm me with a perfect spirit.

XIV.

Resp. I will teach thy ways to the unjust, and the wicked shall be converted to thee.

XV.

Vers. Deliver me from blood, O God, the God of my Salvation, and

my tongue ſhall extol thy Juſtice.

XVI.

Reſp. Thou, O Lord, wilt open my lips: and my mouth ſhall declare thy praiſe.

XVII.

Verſ. Becauſe if thou wouldſt have had ſacrifice, verily I had given it: with burnt offerings thou wilt not be delighted.

XVIII.

Reſp. A ſacrifice to God is a troubled ſpirit: a contrite and humble heart, O God, thou wilt not deſpiſe.

XIX.

Verſ. According to thy good will, O Lord, deal favourably with *Sion*: that the walls of *Jeruſalem* may be built up.

XX.

Reſp. Then ſhalt thou accept the Sacrifice of Juſtice, Oblations, and whole Burnt Offerings, then ſhall they lay Calves upon thy Altar.

XXI. *Verſ.* Glo-

XXI.

Verſ. Glory be to the Father, and to the Son, and to the Holy Ghoſt.

XXII.

Reſp. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

Let us pray.

GRant unto us, we beſeech thee, O Lord, the help of thy Grace, that what things we know are to be done, thou being the Author, we may accompliſh, thou working the ſame; through Chriſt our Lord. *Amen.*

To the Holy Euchariſt, as pag. 6. And ſprinkling Holy Water, as pag. ibid.

Going out of the Church.

SHew me, O Lord, thy ways, and teach me thy paths. Direct my ſteps according to thy word that no injuſtice rule over me. *Amen.*

The Principal Parts of Christian Doctrin, besides those included in the foregoing Prayers.

The Commandments of God.

I Am the Lord thy God.

1. Thou shalt have no strange Gods before me. Thou shalt not make to thee a graven thing, nor any similitude that is in heaveu above, and that is in the earth beneath, neither of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the Name of the Lord thy God in vain.

3. Remember that thou keep Holy the Sabbath day.

4. Honor thy Father and Mother.

5. Thou shalt not Murther.

6. Thou shalt not commit Adultery,

7. Thou shalt not steal.

8. Thou shalt not bear false witness.

9. Thou shalt not desire thy Neighbors Wife.

10. Thou shalt not covet thy Neighbors goods.

The Precepts of Charity.

1. THou ſhalt love the Lord thy God with thy whole heart, with thy whole ſoul, with all thy ſtrength, and with all thy mind.

2. And thy neighbor as thy ſelf.

The Precepts of the Church.

1. TO hear Maſs upon Sundays and Holy-days of Precept.

2. To faſt Lent, Vigils commanded, and Ember days, and not to eat fleſh on Fridays or Saturdays.

3. To confeſs our ſins at leaſt once a year.

4. To receive the Bleſſed Sacrament, at leaſt at *Eaſter*.

5. To pay Tithes.

6. Not to celebrate Marriage in time forbidden, that is, from the firſt Sunday of Advent, until Twelfth day inclusively, and from the firſt day of Lent, until Low-Sunday alſo inclusively.

The Evangelical Counsels.

1. VOluntary Poverty. 2. Perpetual Chastity. 3. Obedience in every thing that is not Sin.

A Sacrament.

IS a visible Sign of an invisible Grace, which it both signifies and causes, instituted by Christ for our justification.

Grace.

IS a Divine Quality, infused into our Souls by the Holy Ghost, which blots out the stains of our Sins, and renders us grateful and acceptable to God, and is obtained by means of the Sacraments, conserved by good Works, and receives increase by both.

The Sacraments.

1. BAptism. 2. Confirmation. 3. Eucharist. 4. Penance. 5. Extreme Unction. 6. Holy Order. 7. Matrimony.

Of

Of VERTUE.

The second Part.

Vertue.

IS a good quality or habit in the Soul, consisting betwixt two extremes, which makes a Man good, and his works also good.

The principal Vertues.

SEven: Three Theological, and four Cardinal.

The Theological.

1. FAith. 2. Hope. 3. Charity.

The Cardinal.

1. PRudence. 2. Justice. 3. Fortitude. 4. Temperance.

The Gifts of the Holy Ghoſt.

1. WIſdom. 2. Underſtanding. 3. Counſel. 4. Fortitude. 5. Knowledge. 6. Piety. 7. The fear of God.

The Fruits of the Holy Ghoſt.

1. CHarity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodneſs. 7. Longanimity. 8. Mildneſs. 9. Faith. 10. Modeſty. 11. Continency. 12. Chaſtity.

The Works of Mercy,

FOurteen: Seven Corporal, and ſeven Spiritual.

The Corporal.

1. TO give Food to the Hungry. 2. To give Drink to the Thirſty. 3. To Cloath the Naked. 4. To harbor Pilgrims 5. To viſit the Sick. 6. To viſit Priſoners. 7. To bury the Dead.

The Spiritual.

1. TO give Counſel to the Doubtful. 2. To inſtruct the Ignorant. 3. To admoniſh Sinners. 4. To comfort the Afflicted. 5. To pardon Offences. 6. To endure patiently thoſe that be troubleſom. 7. To pray for the living and the dead.

The Beatitudes.

1. BLeſſed are the poor in ſpirit; for theirs is the Kingdom of Heaven. 2. Bleſſed are the meek; for they ſhall poſſeſs the Land. 3. Bleſſed are they that mourn; for they ſhall be comforted. 4. Bleſſed are they that hunger and thirſt for Righteouſneſs; for they ſhall be filled. 5. Bleſſed are the Merciful; for they ſhall find Mercy. 6. Bleſſed are the clean in heart; for they ſhall ſee God. 7. Bleſſed are the Peacemakers; for they ſhall be called the ſons of God 8. Bleſſed are they that ſuffer Perſecution for Righteouſneſs; for theirs is the Kingdom of Heaven.

Rewards

Rewards of Vertue.

1. A Quiet Conſcience. 2. Gods Love and Affection towards us. 3. The favor of the Saints and Angels. 4. A happy Death. 5. A hundred-fold in this Life, and in the Life to come eternal Bliſs, which the heart of Man is not able to comprehend.

Of

Of SIN.

The third Part.

SIN.

IS a thought, word or deed, or omission againſt the Laws and Commandments of God, or of his Church, or any lawful Superior.

The degrees of Sin.

1. SUggeſtion. 2. Delectation. 3. Conſent. 4. The Action it ſelf.

The ſorts of Sin.

2. FIrſt, Original, or that which we are all born in. Secondly, Actual, or that which we commit in our own perſons.

The ſorts of Actual Sin.

2. FIrſt, Mortal, that is, a great offence againſt the Love of God, or our Neighbour, whereby we wilfully tranſgreſs the Law of God in ſome matter of moment. Secondly, Venial, that is, a ſmaller and more eaſily pardonable fault againſt God or our Neighbour, whereby we offend in a matter of leſs importance, or without ſufficient deliberation in a matter of more importance.

The Capital or deadly ſins, with the contrary Vertues.

1. Pride.	Humility.	1
2. Covetouſneſs.	Liberality.	2
3. Luxury.	Chaſtity.	3
4. Anger.	Patience.	4
5. Gluttony.	Abſtinence.	5
6. Envy.	Brotherly Love.	6
7. Sloth.	Diligence.	7

Sins

Sins againſt the Holy Ghoſt.

1. DEſpair of Salvation. 2. Preſumption of Gods mercy. 3. To impugn the known Truth. 4. Envy at one anothers good. 5. Obſtinacy in Sin. 6. Final impenitence.

Sins crying for vengeance.

1. WIlful Murther. 2. Carnal Sin againſt Nature. 3. Oppreſſion of the Poor. 4. To defraud Workmen of their Wages.

How one is acceſſary to anothers Sin.

1. BY Counſel. 2. By Command. 3. By Conſent. 4 By Provocation. 5. By Praiſe or Flattery. 6. By Concealment. 7. By Partaking. 8. By Silence. 9. By Defence of the ill done. 10. And finally, by bad Example.

The

The harms of Sin.

Of Original.

1. PRivation of Grace. 2. Concupiſcence and inward Rebellion. 3. Ignorance. 4. Sickneſs. 5. Death. 6. Excluſion from Heaven.

Of Mortal.

1. IT makes a man loſe Gods Grace and Favor. 2. Forfeit his right to Heaven. 3. Become a ſlave to Satan. 4. And guilty of eternal Torments.

Of Venial.

1. THey defile the Soul, and diſpleaſe God. 2. Diminiſh the fervour of Charity, and weaken our Forces in the exerciſe of good Works. 3. Put a delay to our Celeſtial Glory. 4. Oblige us to ſatisfie for them, either in this life by worthy Fruits of Penance, or in the next by ſuffering in Purgatory. 5. Lay open a ready way to mortal Sin.

How Sin may be forgiven.

1. ORiginal, by Baptiſm.

2. Mortal, by true Contrition, entire Confeſſion to a Prieſt capable and approved, and works of ſatisfaction.

3. Venial, by the Sacraments, Indulgences, devout Prayer, and the pious practices of the Church.

Means

Means to obtain Vertue and avoid Vice.

The fourth Part.

Things to be known.

Of Intention.

1. NO Action bad in it self can ever be made good by a good intention. 2. An Action good in it self becomes bad by an ill intention, and is wholly loſt without any. 3. An Action in it ſelf indifferent, by a good intention is rendred good. 4. By how many more good intentions the action is performed with; ſo much the better will it be.

A good Intention.

CONsists in an ordering our Actions to God out of some Motive tending to his honor and glory, in our selves or others.

The effects of all good works.

1. MErit. 2. Impetration. 3. Satisfaction.

Eminent good Works.

1. ALms-deeds, or works of mercy. 2. Prayer. 3. Fasting.

To be considered.

When time permits.

1. FRom whom am I? What am I? What was I? What might I have been? Why was not I such an one? For what am I? Why for that? How that may be attained?

2. The four last things, *viz.* Death, Judgment, Hell and Heaven.

3. The Life and Death of Christ, our Lady and the Saints.

4. The

4. The benefits and beauty of Vertue.

5. The damages and uglineſs of Sin. And what elſe is contained in this Summary.

Circumſtances that attend matters to be conſidered.

WHo? What? Where? By what means? Why? How? When?

To be performed.

Every day.

Before any Action.

✠

And if you can,

PRevent, we beſeech thee, O Lord, our actions by thy Spirit aſſiſting us, and in helping forward, proſecute them; that all our Prayers and Works may begin always from thee, and begun, by thee may be ended, through Chriſt our Lord. *Amen.*

✠

After

After it.

✠

And if you can,

ACcept, O moſt clement God, by the Prayers and Merits of Bleſſed *Mary* ever a Virgin, and of all Saints, Men and Women, the Office of our Service; and if we have done any thing praiſe-worthy, thou being merciful, regard it: and what is done negligently, clemently pardon it; who liveſt and reigneſt God in perfect Trinity, world without end, *Amen.*

✠

Before Prayer.

1. CHooſe a convenient place. 2. Put our ſelves in the preſence of God. 3. Bleſs our ſelves, and if we can, take Holy Water. 4. Conſider who we are, and to whom we are about to pray. 5. Call to mind for whom, and for what we intend to pray.

LAMBETH PALACE LIBRARY

At

At Prayer.

1. OUr posture must be decent, and voice low. 2. Our Prayer devout and fervorous. 3. We must attend to the words, or the sense of them, or the thing for which we pray. 4. And to hinder or overcome distractions, renew with reflection, Gods presence, remind the abovementioned circumstances, use some ardent Jaculatories, call for Grace, and make the sign of the Cross.

In the Morning.

Uprising.

IN the Name of the Father, and of the the Son, and of the Holy Ghost I arise; bless me, O Lord, govern me, keep me, and defend me, and after this short life, bring me to life everlasting. *Amen.*

Cloathing

Cloathing your ſelves.

Jam lucis orto ſydere.

THe lights bright Uſher now appears,
To God lets pay our ſuppliant tears,
That without blemiſh he'l defend
The deeds wherein this day we ſpend.
Bridle our tongues that no harſh ſound
Of fierce debate may thence rebound;
And gently guide our wandering ſight,
That no vain objects it delight.
Cleanſe ſo the center of our heart,
That Follies bane may thence depart:
And let our frugal meals reſtrain
Thoſe rebel luſts which in us reign.
That when the day ſhall hence be gone,
And night's dark ſhades here rule alone;
We ſing praiſe to the King of Joys,
By our contempt of earthly toys.
Be glory given and honour done
To God the Father and the Son;
And to the Holy Ghoſt on high,
From age to age, eternally. Amen.

Let us pray.

O Lord God Almighty, who haſt brought us unto the beginning of this day: ſave us by thy Power; to the end that this day we fall into no ſin, but that always our words may proceed, and our thoughts and works may be directed, to perform thy Juſtice, through our Lord Jeſus Chriſt. *Amen.*

Here conſider how the Night has paſſed, for whom, and for what we deſign the actions of the preſent day; what is to be acquired, avoided, or amended, and how.

Being cloathed.

OUr Father, as *page* 6.
Hail *Mary*, *page* 7.
I believe in God, *Ibid.*

I confeſs to Almighty God, to the Bleſſed Virgin *Mary*, Bleſſed St. *Michael* the Arch-angel, Bleſſed St. *John Baptiſt*, the Holy Apoſtles, St. *Peter* and St. *Paul*, and to all the Saints in Heaven, for that I have very much ſinned in thought, word and deed (*here we muſt knock*

(*knock our breasts three times*) through my fault, through my fault, through my most grievous fault.

Therefore I beseech the Blessed Virgin *Mary*, Blessed St. *Michael* the Archangel, Blessed St. *John Baptist*, the Holy Apostles, St. *Peter* and St. *Paul*, and all the Saints in Heaven to pray to God for me.

O Angel of God, to whose Holy care I am committed by the Supreme Clemency, illuminate, defend and govern me this day in all my thoughts, words and actions. *Amen.*

Blessed St. *N.* whose name, tho unworthy I bear, help me; you my Patrons St. *N.* St. *N.* &c. and Patronesses St. *N.* St. *N.* &c. assist me by your Holy Prayers; and may the Souls of the Faithful, through the Mercy of Christ rest in peace. *Amen.*

Morning, Noon and Evening.

At the first toll.

THE Angel of our Lord brought word unto *Mary*; and she conceived of the Holy Ghost: *Hail Mary,*

Mary, &c. At the second, Behold the handmaid of our Lord be it unto me, according to thy word. *Hail Mary*, &c. At the third: And the word was made flesh, and dwelt in us. *Hail Mary*, &c.

Let us pray.

WE beseech thee, O Lord, infuse thy Grace into our minds, that we who by the Angels message have known the Incarnation of Christ thy Son, may by his passion and Cross be brought to the glory of Resurrection, through Christ our Lord. *Amen.*

Before Meals.

A Good intention being made, say: Bless us, O Lord, and these thy gifts, which we are to receive of thy bounty, through Christ our Lord. *Amen.*

In time of eating.

1. I Mitate the Devotion, Modesty and Decency, which Christ was wont to use, eating with our Lady, St. *Joseph*, the Apostles, and others here on Earth.

2. When

When any thing displeases, reflect upon the Gall and Vineger given to our Blessed Saviour upon the Cross. 3. When we can, leave something, tho never so little, for Gods love, and self-denial. In fine, the Mother of health is Abstinence.

After Meals.

WE give thee thanks, Almighty God for all thy benefits, who livest and reignest, world without end. *Amen.*

When the Clock strikes, or now and then, as occasion serves.

O God, incline unto mine aid, O Lord, make haste to help me. Glory, &c. *pag.* 15.

At Night.

Before you uncloath your selves.

To the end of the Creed, as Being cloathed, *pag.* 34. *Then as follows.*

1. WE must give God thanks for all his benefits. 2. Beg the Light of his Grace, whereby to discover and

detest our sins. 3. Examin our selves, wherein we have transgressed by thoughts, words, deeds or omissions, in order to God, our Neighbor, or our selves; reflecting, as time permits, on the Commandments of God, and the Church; the seven deadly Sins, our five Senses, the Virtues and Vices abovementioned in the Second and Third Part, and manner of being accessary to others sins, which also may serve for examen before Confession. 4. Be heartily sorry that we have offended a God so good in himself, so good to us, and so averse from sin, and that for a meer nothing too. 5. Make a firm purpose of amendment, considering the means requisite thereto and compare this day with yesterday. This done say, I confess, &c. *pag.* 34.

Uncloathing.

Te lucis ante terminum.

BEfore the closing of the day,
Creator we thee humbly pray;
That for thy wonted mercies sake,
Thou us into protection take.

May

May nothing in our minds excite
Vain Dreams and Fantoms of the Night:
Keep off our Enemy, that ſo
Our Bodies no uncleanneſs know.
To Jeſus, from a Virgin ſprung,
Be glory given and praiſes ſung:
The like to God the Father be,
And Holy Ghoſt eternally. Amen.

Let us pray.

VIſit, we beſeech thee, O Lord, this habitation, and repel far from it all ſnares of the Enemy; let thy Holy Angels dwell therein to preſerve us in peace, and thy bleſſing be upon us for ever, through Jeſus Chriſt our Lord. *Amen.*

Here fix the time of riſing.

Entring Your Bed.

As Upriſing, *pag.* 32. *changing,* I ariſe, *into* I lay me down to reſt. *Then,* O Angel, *&c. p.* 35. *changing* This day *into* this night from all ſin and danger. Amen *&c. till* Morning, Noon, and Evening. *Ibid. Laſtly, renew our purpoſe of riſing.*

Awaking in the Night.

✠ OR what is set down at the Clock striking, *p.* 37. or some such like Jaculatory, and settle our selves to sleep again, which if we cannot, we may use some devotion what we best like, either mental or vocal.

Every Month.

THe first Sunday, before Communion, if we can, if not, before or after Noon at home, or at the Chappel for some space of time, with a Spirit of devotion and readiness to obey Gods call, having recited the *Veni Creator*, as *pag.* 8. let us.

1. *Examen.*

1. WHat great sin, what predominant passion, evil habit, or impediment to a better life is to be rooted out? 2. What prime Vertue, what practical Devotion to be embraced? 3. What particular reformation in our daily actions?

2. *Consider.*

THese things according to the Rules of Election, *pag.* 42. regard being also

also had to Faith and Reason, the Law of God, and our state of life. 1. What hitherto we have done, and what we ought to have done, in order to the extirpation of evil, introduction of Vertue, or amendment of what's amiss? How much? Why so much? Why no more? And what, and how much we are now gainers or losers by our past proceedings? 2. What ought to be done, and what we intend to do for the future? How much? Why so much? Why no more? What or how much we shall be better or worse for it? 3. How and by what means we must proceed to compass these designs.

3. *Put in practice.*

1. RESolve till the next first Sunday of the Month to attend particularly, according to the premeditated manner and means, to the avoiding that Evil, acquiring that Vertue, or correcting that fault which have been the chief matter of our Examen, and Consideration. 2. Inflict some penalty upon our selves, by way of punishment and satisfaction for our

frailty therein committed, as often as we transgress against our purposes. 3. Offer up our present Resolutions to God with the greatest Devotion we can, and earnestly beg his Grace for their performance.

Conclude with the Litanies of our Lady, *pag.* 61.

When Duty binds,
Or
Opportunity allows.

Rules of Election:

Concerning our State of Life.
If unsettled and free,
And of use upon other occasions.

1. COmmend it to God in our Prayer, and those of others, set a time a part for it, during which recite daily the *Veni Creator*, *pag.* 8. that we may see what is most to Gods honour, the profit of our Neighbour, and good of our own soul, and have Grace to perform it.

2. Re-

2. Repreſent the State to be delibe-rated on before our eyes; Ponder it in it ſelf; Conſider the conveniencies and inconveniencies reſpectively to our capacity and circumſtances, in order to the now mentioned end. And if need be, conſult ſuch as are more experienc'd and indifferent.

3. Demand of our ſelves which we ſhould have wiſhed to have choſen at the hour of death, which we can beſt anſwer for at the day of Judgment, or which we ſhould have recommended to ſome dear friend in the very ſelf ſame condition with us in all things, and do that now our ſelves.

4. Our Election once made, is not eaſily to be changed, but means found out to encourage our perſeverance. To this end,

A Prayer.

O God, who proſpers thoſe that love thee: Grant us thy love, we beſeech thee, that the deſires conceived by thy inſpirations, may never be changed by any temptations whatſoever. Through Chriſt our Lord. *Amen.*

Of Maſs.

THE Sacrifice of Maſs is a repreſentation of the Sacrifice offered by Chriſt upon the Croſs, and conſequently the beſt manner of hearing it, is that, by which, during the whole time thereof, the life and paſſion of Chriſt our Lord is run over in our minds and affection.

Going to Maſs.

SET before your eyes the Holy Virgin, St. *Mary Magdalen*, and the other *Maries* going to Mount *Calvary*, to behold Chriſt crucified; in imitation of which Holy Pilgrimage we muſt go to the Church, that there we may ſee the ſelf ſame myſtically performed in the hands of the Prieſt. We may likewiſe think with our ſelves, if this Bleſſed Sacrifice were offered only in one place, and conſecrated but by one Prieſt in all the world, with how great deſire people would run to that place, and with what zeal they would ſeek that Prieſt, to hear and ſee thoſe heavenly Myſteries: and beſeech our Lord of his Grace, that we may

may come with ſuch Affection and Devotion, with ſuch Holy Fear and Reverence, as becomes ſo Holy a Preſence.

A Prayer before Maſs.

O Moſt clement Father of Mercies, and God of all Conſolation, who haſt beſtowed not only once thy only begotten Son upon the Croſs for our recovery, but wouldeſt that this Oblation moſt acceptable unto thee ſhould daily be renewed in thy Church, to renew in us the fruit thereof: Grant us, we beſeech thee, ſo attentively, reverently, and lovingly, to be preſent at this ſo admirable and moſt wholſome Myſtery of thy Piety, that we may be able moſt affectionately to attain the participation thereof, through the ſame Lord. *Amen.*

The Ends of Maſs.

The Ends of Maſs.

1 HOmage. 2. Thankſgiving. 3. Impetration. 4. Satisfaction.

Imagine in the Prieſt, Chriſt ſuffering; in his ſhaven Crown, the Crown of Thorns; in the *Amice*, the Vail over Chriſt's face; in the *Alb*, *Herod*'s white Garment; in the Girdle, *Maniple* and *Stole*, the Cords, Chains and Bands; in the Veſtment, the purple Garment; in the Croſs thereof, the Croſs of Chriſt.

At the *Confiteor*, repreſent to our ſelves the Sin and Fall of our firſt Parents.

At the *Kyrie eleiſon*: the longing ſighs of the Prophets.

At the *Gloria* or *Dominus vobiſcum*: the Nativity of our Lord.

At the Collects: Chriſt's tears, ſighs and prayers.

At the Goſpel: his Miracles and Preaching.

At the Offertory: his deſire of ſuffering.

At *Sanctus* : his entring *Jeruſalem.*

At the Elevation of the Hoſt : his Crucifixion.

Of the Chalice : the effuſion of his Blood.

At the *Pater Noſter* : his Prayer upon the Croſs.

At the breaking of the Hoſt : the Death of Chriſt, or ſeparation of his Soul and Body.

At the putting part of the Hoſt into the Chalice : Chriſt deſcending into Hell.

At the Communion : the Burial, and abundant Fruit of the Paſſion.

At *Dominus vobiſcum* : the Reſurrection and divers Apparitions.

At the Benediction : the Aſcenſion into Heaven.

At the laſt Goſpel : the Converſion of the Jews at the end of the World.

At the end of Mass: *Accept, O most clement God*, pag. 31.

An other manner of hearing Mass.

The preparation to it as before.

At the beginning.

Miserere, &c. pag. 11. *Then say our Beads, or any other vocal Prayers.*

At the Elevation.

Of the Host.

All hail true body, &c. *pag.* 6. *And if there be time enough*; I adore, *as pag.* 57.

Of the Chalice.

ALL hail most Precious and Blessed Blood flowing out of the side of my Lord and Saviour Jesus Christ, washing away the spots both of the old and new offences; cleanse, sanctifie, and keep my Soul, I beseech thee, to everlasting life. *Amen. And if you can: The Soul of Christ*, as pag. 57. *Here we go on with our former Prayers.*

At

At the Communion.

O My God and ſweet Saviour Jeſus, who here art come for my ſake, and giveſt thy ſelf to me for daily food, and even to all uſes my heart can deſire. My own unpreparedneſs forbids me, O Lord, to receive thee Sacramentally, yet ſince without thee, who art the true Food of my Soul, I cannot live; I humbly beſeech thee, to refreſh me ſpiritually, and to make me partake of that Grace which they feel, who devoutly and worthily receive thee. *Amen.*

Here likewiſe we may go on with our other Prayers as before, and end with Accept, O moſt Clement, *as pag.* 31.

Of the Beads.

The Beads of our Lord.

COnſiſts of three Tens of Our Fathers, with one Hail *Mary* between

tween every Ten, and three Our Fathers with a Creed at the end, and this is in Memory and Honour of the thirty three years our Bleſſed Saviour lived upon earth, and may be ſaid at liberty.

The Beads of our Lady.

CONſiſts of ſix Tens of Hail *Mary*'s, with one Our Father between every Ten, and Three Hail *Maries* with a Creed at the end; and this is in Memory and Honour of the Sixty three years our Lady liv'd on Earth, and may likewiſe be ſaid at Liberty.

The Roſary of our Lady.

CONſiſts of fifteen Tens of Hail *Mary*'s with one Our Father between every Ten, and Three Hail *Maries* with a Creed at the end; and this is in Memory and Honour of the Fifteen following Myſteries, whereof any One five makes the Third part of a Roſary.

The Joyful.

1. THe Annuntiation of the Angel. 2. Visitation of St. *Elizabeth.* 3. Nativity of our Saviour. 4. Presentation in the Temple. 5. Finding among the Doctors.

Assigned for Mondays and Thursdays throughout the year, the Sundays in Advent, and after Epiphany till Lent.

The Sorrowful.

1. THe praying and sweating Blood in the Garden. 2. Whipping at the Pillar. 3. Crowing with Thorns. 4. Carrying the Cross. 5. Crucifying on Mount *Calvary.*

For Tuesdays and Fridays throughout the year, and Sundays in Lent.

The Glorious.

1. THe Resurrection of our Lord. 2. Ascension to Heaven. 3. Coming of the Holy Ghost. 4. Assumption of our Lady. 5. Her coronation as Queen of Heaven.

For Wednesdays and Saturdays through the year, and Sundays after Easter *until Advent.*

And this is the order of saying the Rosary at her Majesties Chappel at St. James. *Yet you may, if you please, begin from Monday in order, and so end on Wednesday; and begin again on Thursday, and end on Saturday, and on Sunday say the whole Rosary.*

Of Confession.

Before Confession.

1. REcite the Spirit Creator *pag.* 8. Secondly, Examen our Conscience, as *pag.* 37. *And if our Confession be the first, or a general one, we may add to the third Point of the Examen, the circumstances of Time, Place, Company and Imployments.* 3. Say the *Miserere*, as *pag.* 11. and so to Confession with modesty and recollection.

At Confession.

1. OUr Hat, Gloves, Sword or Stick laid by, (which ought also to be done at Communion) we must kneel down reverently at the Priests side, with

with our face towards the wall 2. ✠. 3. Ask Bleſſing. 4. Say, I Confeſs, &c. all the Saints in Heaven, and you my Ghoſtly Father for that, &c. as above, *pag.* 34. 5. I humbly accuſe my ſelf ſince my laſt Confeſſion, which was, &c. 6. We make our Confeſſion, which muſt be, Entire, Plain, Humble, Modeſt, Short, and no ways prejudicial to a third Perſon. 7. Say, for all which and whatever elſe, I have offended God in, I am heartily ſorry, and firmly purpoſe by his Grace to amend, humbly beſeeching you, my Ghoſtly Father, to give me Penance and Abſolution. Therefore I beſeech, &c. all the Saints in Heaven, and you, my Ghoſtly Father to pray, &c. *pag.* 35. 8. Receiving Abſolution, ſay ſoftly to our ſelves: Jeſus Son of *David* have mercy on me. God be merciful to me a ſinner. Thou who ſufferedſt for me, have mercy on me.

After Confeſſion.

1. IF we can conveniently, ſay our Penance. 2. The *Te Deum*, as *pag.* 59. in thankſgiving for the favour received. 3. Renew ſeriouſly our

good purpoſes, and for ſatisfaction, beſides the Penance enjoyned us, let's not omit to do ſome others of our own choice, even daily till our next Confeſſion, we muſt alſo labour to root out of our heart all inclination to the ſins we have confeſſed: If we have injured any, we muſt make reſtitution, as far as we are able; if by our Example or otherwiſe, we have given ſcandal or occaſion of Sin, we muſt, by contrary Vertues, endeavour to recompence the ſpiritual damage of our Neighbour.

Of Communion.

Before Communion.

1. THe Evening before, reflect that the Holy Euchariſt is to the Soul, as Food to the Body; that a Soul deprived of the Euchariſt, cannot long ſubſiſt in Grace, yet receiving it unworthily ſhe dies. Remember alſo that it is to be received faſting. 2. Reſolve to riſe early in the Morning, and aſſigning our other actions of the day, their end, let this be particularly thought upon. Afterwards demand of our

our ſelves: Should the King himſelf come to day to viſit us, how we would receive him? We muſt likewiſe grant that we owe much more to the King of Kings, who will this day, infallibly, take up his abode within our hearts; and therefore muſt remove from thence whatever may be diſpleaſing to his all-pure Eyes, by a Holy Confeſſion, as *pag.* 52. 3. We muſt ſtir up what Faith, Humility, Hope, Charity, *&c.* we can; for the greater theſe acts are, the more abundant Grace the Holy Communion Works in the Soul that ſo receives it.

At Communion.

1. REcite the whole *Confiteor*, as *pag.* 34. 2. Say with the Prieſt thrice: Lord, I am not worthy that thou ſhouldeſt enter into my houſe but only ſpeak the word, and my Soul ſhall be healed. 3. Hold up the Towel, ſo that no Particle of the Sacred Hoſt fall to the ground, lift up our head conveniently, caſt our eyes reverently downward, open our Mouth moderately, our Tongue touching the inner part of our Lip to receive the Holy Hoſt, where it muſt lie till it be

moiſtned, ſo as to be let down into the Stomach without chewing.

After Communion.

1. MAke a low reverence. and give place to others. 2. Forbear ſpitting for a while, and attend to our Gueſt received. 3. Say

The Anthymn.

O Sacred Banquet wherein Chriſt is received, the Memory of his Paſſion renewed, our Mind filled with Grace, and a pledge given us of future Glory. Alleluia. *Verſ.* Thou haſt given them Bread from Heaven, Alleluia. *Reſp.* Repleniſhed with all ſweetneſs and delight. Alleluia.

The Prayer.

O God, who in this wonderful Sacrament haſt left us a perpetual Memorial of thy Paſſion; Grant us, we beſeech thee, ſo to reverence the Sacred Myſteries of thy Body and Blood, that we may continually receive in our Souls, the Fruit of thy Redemption; who with the Father, and the Holy Ghoſt, liveſt and reigneſt, world without end. *Amen.*

Another

Another.

I Adore and worſhip thee, O Chriſt, with all praiſe and benediction: for by thy bitter Death and Paſſion, thou haſt redeemed my Soul from endleſs affliction. Have mercy on me, dear Jeſus, and grant, that thy death be never found fruſtrate in me, I humbly beſeech thee. *Amen.*

Another.

THE Soul of Chriſt ſanctifie me, the Body of Chriſt ſave me, the Water of the ſide of Chriſt waſh me. O Lord Jeſus hear me, within thy wounds hide me: Suffer me not to be ſeparated from thee, from the malignant Enemy defend me, and bid me come to thee, that with thy Saints I may praiſe thee for all eternity. *Amen.*

4. Offer up our Communion according to the four ends of Maſs, as *pag.* 46. Renew our good purpoſes, and conclude with a *Te Deum*, *pag.* 59. 5. Spend more particularly that day in reading, hearing Sermons, and other good Works, as much as our Affairs will permit.

At

At the Benediction, or any other time in presence of the Blessed Sacrament.

Pange Lingua.

Sing, O my tongue, devoutly sing
The glorious Body's Mystery:
And of that precious blood, the King
Of Nations poured forth, to free
The World from a disasterous doom,
O blessed Fruit of noblest Womb!
On us bestow'd, for us by birth,
He from a Virgin did proceed:
And being conversant on Earth,
Till he had sown the Gospel seed,
Amongst us to prolong his stay,
His love invented this strange way.
He on the final supper night,
With his dear Brethren taking seat;
Observing well the ancient Rite,
Touching the Laws prescribed meat;
Gave to the twelve (his chosen band)
Himself for food with his own hand.

The

The Word made Flesh, by th' Word he said,
Turns into Flesh, substantial Bread:
And Wine the Blood of Christ is made,
Though sense finds nothing altered:
This to confirm in heart sincere,
There needs no more, if Faith be there.
Let's then this Sacrament adore,
And prostrate give the worship due;
And may the ancient Rite no more,
Take place, but yield it to the new;
Let Faith in Jesus Christ supply,
The senses insufficiency.
To Father and the Son lets bring
Triumphant praises, lets aspire,
Their Honour, Power, and bliss to sing,
While Benedictions fill the Quire:
And he an equal praise receives,
Who from them comes, and with them lives. Amen.

A Thanksgiving for any favour.

Te Deum.

OUR tongues, O God, thy praise record,
We thee confess, O Sovereign Lord.
To thee, eternal Father, all
Who dwell on earth do prostrate fall:

To

To thee the Angels at all hours;
To thee the Heavens, and heavenly Powers:
To thee with voice inceſſantly,
The Seraphins and Cherubs cry;
Thou Holy, Holy, Holy One
Of Saboth Lord, and God alone.
Fill'd is the Earth, the Heaven, the Skie
With glories of thy Majeſty.
The bleſs'd Apoſtles glorious Quire;
The Prophets whom thou doſt inſpire,
And all the white rob'd Martyrs ſing
Eternal praiſe to thee their King
The Holy Church does loudly ſound,
Thy bleſſed Name throughout the round
Of the whole Earth, confeſſing thee
Father of boundleſs Majeſty:
The ſame by her is alſo done,
To thy ſole venerable Son:
And to thy Holy Ghoſt that arms
The Soul with conſolating charms.
Thou, Chriſt, haſt Kingly glories won;
Thy Fathers ſempiternal Son:
Thou man to free from endleſs pain,
A Virgin's Womb didſt not diſdain:
Thou Death ſubduing, didſt unlock
Heavens Realms unto thy faithful flock:
On Gods right hand thou ſit'ſt as bright,
As is thy Fathers radiant light.

Our Judge to come thou art eſteem'd,
Thy ſervants therefore help, redeem'd
With thy moſt precious Blood, and make
Us with thy Saints of Bliſs partake.
Lord ſave thy people in diſtreſs,
Thy Heritage vouchſafe to bleſs:
Rule, and exalt them without end,
Our daily bleſſings thee attend.
Thy glorious Name we magnifie,
From age to age eternally.
This day ſweet Lord we now are in,
Preſerve us from committing ſin.
Have mercy on us, Lord, Efface
Our ſins with thy Celeſtial Grace.
Thy mercy on us, Lord, beſeen,
As on thy ſelf our hopes have been.
Lord I have fix'd my hopes on thee,
Then let me ne'er confounded be. Amen.

The Litanies of our Lady of Loretto, *to be ſaid upon any occaſion.*

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy upon us.

Chriſt

Chriſt hear us.
Chriſt graciouſly hear us.
Holy *Mary Pray for us.*
Holy Mother of God.
Holy Virgin of Virgins.
Mother of Chriſt.
Mother of Divine Grace.
Moſt pure Mother.
Moſt chaſte Mother.
Inviolated Mother.
Entire Mother.
Amiable Mother.
Admirable Mother.
Mother of our Creator.
Mother of our Saviour.
Moſt prudent Virgin.
Virgin to be venerated.
Virgin to be praiſed.
Powerful Virgin.
Mirror of Juſtice.
Seat of Wiſdom.
Cauſe of our Joy.
Spiritual Veſſel.
Rare Veſſel of Devotion.
Myſtical Roſe.
Tower of *David.*
Tower of Ivory.
Golden Houſe.

Pray for us.

Ark of the Covenant.
Gate of Heaven.
Morning Star.
Health of the Sick.
Refuge of Sinners.
Comfortreſs of the afflicted.
Help of Chriſtians.
Queen of Angels.
Queen of Patriarchs.
Queen of Prophets.
Queen of Apoſtles.
Queen of Martyrs.
Queen of Confeſſors.
Queen of Virgins.
} Pray for us.

Queen of all Saints, *Pray for us.*
Lamb of God which takeſt away the ſins of the world, ſpare us, O Lord.
Lamb, *&c.* graciouſly hear us, O Lord.
Lamb of God, *&c.* Have mercy on us.

The Anthem.

WE fly unto thy protection, Holy Mother of God! do not reject our Prayers in our neceſſities; but ever deliver us by thy Holy Interceſſion from all dangers, O glorious and bleſſed Virgin.

Verſ. Pray

Vers. Pray for us Holy Mother of God.

Resp. That we may be made worthy of the Promises of Christ.

The Prayer.

WE beseech thee, O Lord, &c. as *page* 36.

Vers. The Divine help remain always with us.

Resp. Amen.

Vers. And may the Souls, &c. *pag.* 35.

Resp. Amen.

Of Spiritual Reading and Sermons.

Before.

1. THE end of both is to increase Faith, Hope and Charity. To extirpate Vice and plant Vertue in our Soul. 2. The Spirit of Truth speaks to us by them. 3. We must allow them some time, if not every day, at least upon Sundays, and Holy-days,

days, as well as ſo many days and weeks, and years to our other Affairs of leſs importance. 4. The Books we read muſt be good and choice, fit to inſtruct and move to a vertuous Life. And in want of others, we may read what relates to inſtruction in this Summary. 5. Reſolve to practiſe what we find there ſaid unto us. 6. Recite the Prayer, *Illuminate our minds*, &c. as *page* 10.

In time of them.

1. NOT to matter ſo much the manner how it is delivered, or him by whom it is delivered, as the things delivered; nor ſo much the conceits and eloquence, as the pious Documents and real Truths. 2. Apply what we find there to our ſelves. 3. So to read as to comprehend it, not ſo much as to over burden our Memories, but ſo as to diſgeſt all; and if any thing proves particularly moving, pauſe thereon a while. 4. Uſe ſome pious jaculatory Prayers.

At the End.

RUminate a while upon what we have read or heard, and consider how to put it in practice, that it may not be omitted when opportunity serves, for Blessed are they that hear the Word of God and keep it. Conclude with: Grant unto us, &c. as *pag.* 15.

Of Divertisements and Recreation.

All we have, whether Goods, Limbs, Time, &c. are Gods, and must be us'd as he requires.

1. THe end of Recreation is to enable us the better to perform our Duties. 2. The time of it must be proper & not allotted for other things; it must likewise be with measure. 3. The place must be convenient, and not forbidden or dangerous 4. The Company harmless and civil. 5. The Recreation it self, lawful laudable and safe.

6. Our

6. Our Comportment according to the Rules of Modesty and Decency, without loud clamours, without rude pulling, durtying, or tearing one anothers Cloaths: without jearing, wrangling, detraction, abusing or afflicting any one. And when we are very hot, take heed of Drinking, and where we sit or kneel for fear of Colds, Lameness or Dirt.

7. In fine, nothing ought to be done or said, which might be displeasing to us if done or said by any other, or which we our selves would not have done or said before Father, Mother, Master, Mistress, King or Prince: for the Angels themselves are present, and God himself, who sees and knows all things, and from whom nothing can be hid; and far more Respect and Reverence is due to them, than to either Father, Mother, Master, Mistress, King or Prince, nay even the whole World.

Passing by a Crucifix, we must lift up our hearts to Christ and say,

BY the Sign of the Cross, from our Enemies, O Lord deliver us.

OR,

O Merciful Jesus I beseech thee, by thy most Sacred Passion and Death, grant to the Living, Mercy and Grace; and to the Dead, Rest and everlasting Life. *Amen.*

By an Image of our Lady.

MAry that Mother art of Grace,
Of mercy Mother also art:
Save and defend us from our foe,
Receive us when we hence depart.

Of any Saint.

ST. N. or St. N. pray for me, or us.

Passing by or through a Church-yard.

MAy the Souls, *&c.* as *pag.* 35. or *De profundis*, as *pag.* 70.

In time of Sickneſs.

1. TAke it as from the hand of God, it being no leſs his gift than health. 2. Place ſome good Picture of Chriſt crucified in our ſight. 3. Offer up our pains in Union with his Sufferings. 4. Have Holy Water near our Bed, and often ſprinkle it, and our ſelves therewith, calling to mind Chriſts Blood ſpilt for us. 5. Take whatever ſhall be preſcribed us by the Phyſicians, how unpleaſant ſoever, in ſatisfaction for our ſins, and be obedient to them, as to their charge. 6. Procure ſome good things to be read often to us. 7. Call our Confeſſor in time, ask his counſel and follow it, confeſs and communicate often, if he allows on't, take the *Viaticum* in time, and Extreme Unction in our perfect Senſes. 8. Keep out all unneceſſary viſits, and make frequent acts of Faith, Hope and Charity, and call often upon the Name of Jeſus and his Holy Mother, the Saints and Angels. 9. Diſpoſe

ſpoſe in due time of our Affairs, and ſettle our laſt Will and Teſtament with Prudence and Conſcience. 10. Provide a Prieſt to be preſent with us in our Agony to pray by us, and abſolve us. 11. Procure the common Burial and Prayers of the Church.

For the Dead.

De Profundis.

I.

Verſ. FRom the depths I have cried to thee, O Lord; Lord hear my voice.

II.

Reſp. Let thine Ears be attentive to the voice of my Petition.

III.

Verſ. If thou wilt obſerve iniquities, O Lord, Lord who ſhall ſuſtain it?

IV.

Reſp. Becauſe with thee there is propitiation; and becauſe of thy Law I have expected thee, O Lord.

V. *Verſ.*

V.

Verſ. My Soul hath expected in his Word: my Soul hath hoped in our Lord.

VI.

Reſp. From the Morning watch, even until night: let *Iſrael* hope in our Lord.

VII.

Verſ. Becauſe with our Lord there is mercy; and with him plentiful redemption.

VIII.

Reſp. And he ſhall redeem *Iſrael* from all his iniquities.

IX.

Verſ. Give unto them Eternal Reſt, O Lord, and let perpetual Light ſhine unto them.

Reſp. Amen.

A Prayer.

In general.

O God the Creator and Redeemer of the Faithful; give to the ſouls

ſouls of thy ſervants departed, full remiſſion of all their Offences, that through pious Supplications, they may obtain the pardon they have always deſired, who liveſt and reigneſt, World without end. *Amen.*

In particular.

ABſolve, we beſeech thee, O Lord, the ſoul of thy ſervant *N.* that dead to the World, he (or ſhe) may live to thee, and what through the frailty of the fleſh he (or ſhe) has committed in human converſation, do thou by the Pardon of thy merciful Piety wipe away through Chriſt Jeſus our Lord. *Amen.*

F I N I S.